

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

Vol. XI.

Chicago, April 16, 1883.

No 4

Dry Goods, Etc.

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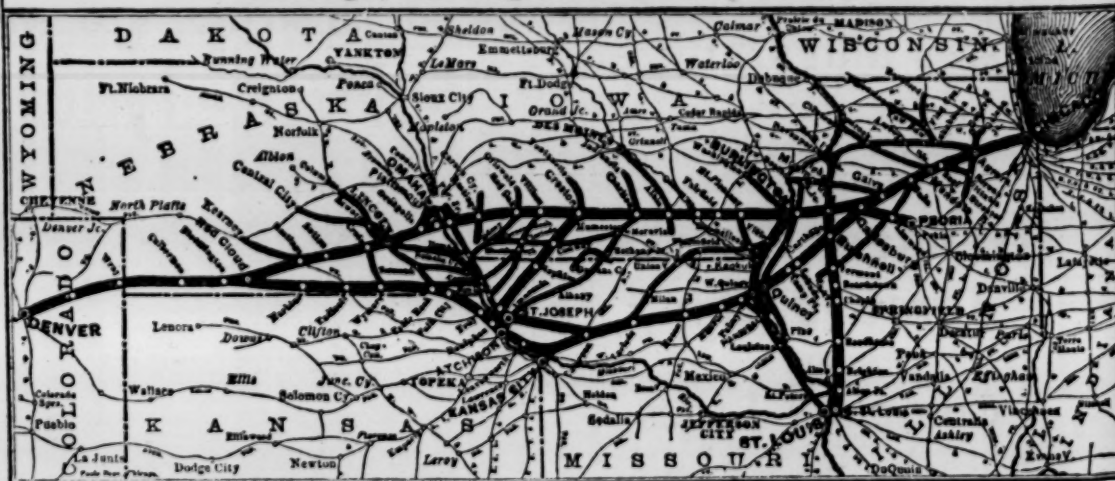
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Vol. XI.

Chicago, April 16, 1883.

No. 4.

"UNITY."

J. L. L. JONES, Editor.
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J. C. LEARNED, F. L. HOSMER,
C. W. WENDTE, J. T. SUNDERLAND,
GEO. BATCHELOR, DAVID N. UTTER,

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NOTES.

We hope to meet many of our readers in Chicago during our Anniversary week, May tenth to the seventeenth.

The *Journal*, an organ of the Friends, says: "As regards going to meeting, it may well be doubted whether deep spirituality can long exist without this withdrawing into silence."

The *Northwestern Christian Advocate* well says that the "greatest danger of a reformer is that the antagonism he provokes will embitter his spirit and unfit him for successful advocacy of his cause."

James Freeman Clarke, in a genial reply to a critic recently published in the *Boston Transcript*, states a pertinent truth in the following lines:

It is the timidity of good people which has always blocked up the path of reform. This fear is not criminal, but it is dangerous. Those who resist progress do not merely arrest improvement, but if successful they send society back to a lower plane.

They are most responsible for the humiliations of public morals who are best endowed. Of him to

whom much is given much is demanded. The best men in any community aided by the best women can, in the long run, mold public institutions and create the moral atmosphere of that community.

J. W. Hanson, D.D., editor of the *Star and Covenant*, announces a new version of the New Testament to be published in two volumes, the first of which is now ready for the press. It is promised that the book will possess peculiar value to Universalists and all rational Christians.

C. H. Toy, Professor of Hebrew in Cambridge Divinity School and author of "The Old Testament Primer" that has caused so much discussion in the pages of the *Christian Register* and elsewhere, is to read a paper before the Western Sunday School Society, at its annual meeting, in Chicago, May 12th, on "Principles and Methods of Biblical Criticism."

Rev. Mary A. Safford, pastor of the Unity Church at Humboldt and of Unity Church in Algona, one of the most successful Unitarian ministers in Iowa, is to preach the annual sermon before the Women's Western Unitarian Conference at Unity Church, Chicago, Friday evening, May 11th. Miss Safford is a practical refutation of much foolish theorizing about the unfitness of women for the pulpit. When the iron ship floated, then the philosophers ceased to say impossible.

A memorial service was recently held to honor the memory of Karl Marx, the friend of the laboring man throughout the world. In a letter by Henry George read at that time occurs the following admirable statement of the law of unity and the principles that are to lead in the realization of its ideals:

He was the founder of the International—the first attempt to unite in a "holy alliance of people" the working men of all countries; he taught the solidarity of labor, the brotherhood of man, and wherever his influence has reached it has tended to destroy those prejudices of nation and race which have been in all ages the most efficient means by which tyranny has been established and maintained. For this I honor Karl Marx.

In a notice of Heber Newton's, "The Right and Wrong Use of the Bible," the *Christian Union* says: "The weight of scholastic authority is still

in favor of the theory of a Mosaic authorship of the Pentateuch." This is doubtless true, but the *scholarly* evidence seems to our mind to be quite the other way. Scholasticism still goes to substantiate the credibility of miracles, and the need of a peculiar and supernatural revelation to save the soul, but scholarship finds all would-be miracles resolvable to the order of a law-engirdled universe. To it all supernaturalism becomes natural, and "growing thought becomes growing revelation." *Scholasticism* is the closed learning of the past; *scholarship* is the growing learning of to-day.

It takes \$4.50 per annum to make a loyal Western Unitarian—one that is actively related to our general work, viz: One dollar to make one an annual member of the W. U. C.; one dollar to make an annual member of the W. W. U. C.; one dollar to make an annual member of the W. U. S. S. Society, and one dollar and a half to pay the annual subscription to *UNITY*. For one hundred and forty-five dollars one may become a "*Royal-Arch*" Western Unitarian, a member of the "Body-Guard" enlisted for life. This honorable position is to be acquired thus: twenty-five dollars for a life membership in the W. U. C., ten dollars each for a life membership in the W. W. U. C. and the W. U. S. S. Society, and one hundred dollars to buy at least one share of the capital stock of the Colegrove Book Company. Recruits wanted. The central recruiting station from this on will be at 133 Wabash Ave., Chicago. Branch offices in every Unitarian Church throughout the West. All Unitarian ministers are commissioned as special recruiting officers.

We meant to say before this that the "Rocky Mountain curiosities" in our advertising column awakens in our mind associations and reflections quite uncommercial. "Rollin" drove the "swing team" in the fifth platoon, while we occupied the same honorable position in the third platoon of the 6th Wisconsin Battery, and it is a pleasure to have the comradeship that was knit together in times of privation and danger renewed even in this slender way, by a touch of elbows in the columns of *UNITY*. Mr. Randolph has grown into an intelligent appreciation of the marvels of nature, and during the winter blockade in the mountains came East among his old friends, during which time he addressed schools, scientific societies, etc., etc., concerning the mineralogical wealth of Colo-

rado. We commend him to individuals or societies who would like to enrich existing cabinets or lay the foundation of new ones. Why will not the boys and girls of our *UNITY* circle save their candy money until they have a dollar to send for real specimens from the Colorado gold and silver mines.

Our readers will notice that we have added four pages to the size of our paper so as not to curtail our reading space, and have transferred our entire advertising business, with the exception of those pertaining to the interests of our publishers and the several Unitarian societies who speak through our columns, to Messrs. Lord & Thomas, of McCormick's Block, Dearborn street. Aside from the exceptions indicated above, this department will be entirely in the charge of the above gentlemen, to whom all communications concerning such matters are henceforth to be addressed. Our readers will be glad to know that this new relation promises to be a profitable one to the publishers. We have every reason to believe that Lord & Thomas are worthy the confidence and patronage of our readers. They have charge of the advertising columns of most of the religious papers of this city, among which we notice the *Advance*, the *Interior*, the *Living Church*, the *Standard*, the *Lever*, the *Star and Covenant*, and last and not least, *UNITY*.

A recent writer in the *Christian Union* eloquently enforces Frances Power Cobbe's protest against the tendency in modern society to foster "the Bedouins of the lodging-house," to which we would like to add our hearty amen. The dreary brilliancy of the boarding-house table wit where only "very pleasant people" board, the laborless elegance of boarding-house quarters where the landlady keeps "everything very nice," are enough, if persisted in through a term of years, to make the life of the boarder as flippant as the table jokes, and as artificial as the borrowed elegance around him. Better the plainest food served on the kitchen table where the young wife is the presiding genius, than the comfortable quarters for the young couple who marry, and then, in their lust for the elegance and freedom from care they can't afford, "board awhile." The log house or the Nebraska "dug-out" give to their inmates a *home* where the graces of hospitality may be cultivated; but the inmate of the brown-stone-front *boarding-house* on the avenue is bereft both of this protection and this grace. The pathos of their situation reaches its *maximum*, when the

heart loses its power of hungering for something better, when the soul is content with this domestic indolence and dreariness.

Eli Fay, the American incumbent of the Unitarian pulpit in Sheffield, England, is leading a lively discussion in the Unitarian papers against a heresy promulgated by John Page Hopps, viz.: That church extension is not the special function of Unitarianism. We fear that Mr. Hopps may have caught this denominational malady while in America; or at least the incipient disease already in the blood may have been aggravated during his stay here, where he could not help but hear much about the "pervasive influence" of "Unitarian thought," and the "leavening mission of the Unitarian gospel."

We think there is a great truth in this until the Unitarians find it out, then it becomes a falsehood. When one makes a business of casting a benign influence, the influence soon loses its benignity. When one goes about smiling with a conscious purpose of helping the world, the world suspects there is some game in it and refuses to be helped by it. It is only the Unitarianism that is hard at work trying to house the humanity which it believes in that is exerting a diffusive influence for good. The following allusion to our Western experience comes very near the truth of the matter, though missing in some of the details:

Ten years ago, in the state of Michigan, U.S.A., there were but two Unitarian congregations. But as the result of an agreement to put forth a united and determined effort in the service of God and of true religion, and without much aid from abroad, there are now fourteen congregations in that state; and the prospect is most encouraging that within the next ten years the number will be a great deal more than doubled. But with Mr. Hopps as the missionary general, and his doctrine that church extension is not our special function, would that result have been achieved? And the beauty of it is that according to the eternal law by which "to him that hath shall be given," our way in Michigan is now much smoother than it ever was before.

Mr. Hopps has been in Chicago. He, therefore, knows something of the relations of that wonderful and rapidly-growing city to a territory three times as large as England, Wales, and Scotland, and that is soon to be densely peopled. As a means of popularizing Unitarianism throughout that vast section, and of facilitating the establishment of Unitarian congregations in the scores of its rising towns, Dr. Bellows once elaborated a scheme for increasing to ten our churches in Chicago; and upon that scheme as the grand preliminary to the extension of our church throughout the Northwest, it was his purpose to ask the Unitarians of that section to concentrate their energies for ten years. But he was so pressed with other labors that he finally abandoned the great undertaking. But he had not the slightest sympathy with the idea that "church extension is not our special mission."

The establishment of the Third Unitarian (Theistic) Church at New York City, noticed in another column, brought out some significant utterances from representative men, which deserve wide circulation, indicating as they do how the free religious platform, which until very recently was even a

Unitarian heresy, is coming to be the rational faith upon which the most progressive and genial of even the Orthodox fellowship take their stand. Max Mueller, the most eminent student of religions in England, sent a letter with the following characteristic and striking passage which, as well as succeeding quotations, we clip from the *Christian Union*:

The true religion of the future will be the fulfillment of the religions of the past—the true religion of humanity, that which in the struggle of history remains as the indestructible portion of all the so-called false religions of mankind. There never was a false god, nor was there ever a really false religion, unless you call a child a false man. All religions, so far as I know them, had the same purpose; all were links in the same chain which connects heaven and earth, and which is held and always was held by one and the same hand. All here on earth tends toward right, and truth, and perfection—nothing here on earth can ever be quite right, quite true, quite perfect; not even Christianity, or what is now called Christianity, so long as it excludes all other religions instead of loving and embracing what is good in each.

Rev. Heber Newton, whose orthodoxy is just now somewhat questioned, but whose piety and religious sensibilities are above question, wrote:

All differences are swamped in the tides that set toward God. When by my side I feel another of alien race and opposing creed, who thrills with the enthusiasm of humanity, with the love of God, my arms instinctively clasp him as my heart whispers "brother." The leader of the liberals is the free-thoughted, free-spirited Carpenter's Son. Speed the day when his catholicity, blossoming now upon humanity, shall open in perfect beauty.

In the same strain were the letters from Dr. Thomas and Professor Swing of this city, the latter writing:

We Bible lovers should be as broad as our Book; and into our Book came the religion of the Egyptians to color that of Moses. Into the same new compound came Job, being neither a Hebrew nor an Egyptian. Jesus was an eclectic. Paul and John were so affected by Greek thought that they easily ceased to be good followers of Moses; and even the Magi coming from the East were set in the collection of gems that compose the Testament. One of the sublimer scenes of earth is this spiritual unity of man.

Thus it is that men are slowly growing into the thought of Jesus which was nothing more nor less than a faith in the universal Fatherhood of God and the unbroken brotherhood of man. And we believe it will yet become universally recognized, that however helpful a faith in Jesus may be, it is not so potent or desirable as the faith of Jesus. Indeed, the former is destined to become impossible except to those who attain to the latter.

We go to press too early to announce the full programme for the annual meeting of our three "W. U."s, viz.: The Western Unitarian Conference, The Women's Western Unitarian Conference, and The Western Unitarian Sunday-School Society, which take place in this city May 10-17. Full particulars will be given in our next. Let it suffice this time to say that among those who are expected to take part are Revs. Grindall Reynolds, C. W. Wendte, E. E. Hale, Russell N. Bellows, J. Vila

Blake, G. A. Thayer, J. C. Learned, John Snyder, W. C. Gannett, Kristofer Janson, Mrs. Anna B. McMahan, Miss A. A. Woodward (Auber Forestier), and several others. Besides, we hope, the full circle of the Western fellowship and many of the brethren from the far East will be here. Among the topics to be discussed will be Things We Need, Future Outlook of Unitarianism, Theological Education, The Basis of Organization, The Bible, Children's Literature, etc., etc.

The usual reduction of fare on our Western railroads is expected, and all pains will be taken to make our guests welcome and their stay in Chicago a pleasant one. But we give timely warning to mere pleasure-seekers that this is not an occasion for them. Let Unitarians and friends of Liberal thought come "to see the city" some other time. We urge the attendance only of those friends who are deeply interested in the discussion of profound and serious problems, the cultivation and extension of practical piety and that rational religion that utilizes, consecrates and vivifies all the outcome of the science, the art and the industry of modern life. Again we ask our associates in our Western pulpits to leave their regular work for Sunday, May 13th, that they may be able to give adequate time and attention to the important work we shall have in hand. And we appeal to the church officers and church attendants to cheerfully relinquish their pastor for that Sunday in the conviction that he will better serve them away than at home. The most important part of this Conference is always the part which does not get into the programme, the unwritten work that is done in the committee room and in the friendly interchange of thought and comparison of notes and devising of plans, outside of the regular session; hence the importance of having a full attendance on Thursday, Friday, Saturday and Sunday, that the business transacted on Monday and Tuesday may be the result of mature consultation. We beg our brethren not to think they can stay at home till after Sunday and then get the most of the Conference, but rather let each strive to be present at the first roll-call.

"THE PERISHING UPPER CLASSES."

Dr. Howard Crosby displays unusual insight in his articles in the *North American Review*, when he places among the "dangerous classes" the "units of vast money power." Yes! these "units"

on the upper scale who emphasize their isolation from those around and beneath them on the social ladder, are dangerous factors in American society. Not the untutored immigrants from the Old World whose progeny are so numerous that the gorged school-houses of the country fail to accommodate them, but the prosperous citizen with his cultivated wife, who dare not trust their feeble-nerved children out of the seclusion of their own home, and who give so much thought and attention to the selection of the governess who is to educate these children that they have no time to give, and consequently have no interest or faith in the Public Schools, are the most dangerous enemies to popular education in our country, and the greatest obstacle to general intelligence. Not the children of the poor people who live in ——— Street, but the children of the rich people who live on ——— Avenue are to be the most dangerous enemies to our democratic institutions in the future. The little girls from the avenue recoiled from the little stranger in their Sunday-school class when she announced that her home was on ——— street, whereupon one of the avenue girls magnanimously said: "O, but there are some real nice people living on ——— street." The avenue and the street referred to in this actual occurrence are found in Chicago, and the polite and refined indifference of those who live on the avenues is a greater obstacle to the higher progress of this city than the toiling, struggling and passionate life on ——— street. Great as the need is of a ministry to the poor, there is still greater need of a real ministry to the rich. Difficult as it is to carry the gospel of hope and joy into the sad life of poverty, it is still more difficult to warm into Christian tenderness and religious zeal the hearts of those who live in unregenerated prosperity. The perishing lower classes appeal to the sympathies of legislator and Church; but there is a perishing upper class which the Church makes little effort to save, and against whose ravages the state has as yet done little to protect itself. The finest problem which this century offers to the statesman or the religionist is this: How to consecrate the accumulating wealth of this generation; how to teach men to become rich and yet escape the trammels of wealth, by preserving the sympathies and enthusiasms of poverty; how to cultivate the mind without destroying its virility; how to refine the sensibilities without debilitating them;—in short, how to convert the "dangerous units" of Dr. Crosby into living members of society.

A TEXT TO THE OCCASION.

"Shoot folly as it flies,
And catch the manners living as they rise."

—Pope.

By far the most considerable game of this sort, that we have lately flushed, is the fancy-dress ball given in New York at the residence of Mr. and Mrs. W. K. Vanderbilt on Easter Monday night. The city papers had each its "Jenkins" on hand, and gave lengthy descriptions of the affair next morning, while column-long reports were wired over the land. Some items of these accounts are curious, and furnish matter for more serious reflection.

The usual American emphasis of the cost of the entertainment was not wanting in the reports. By the way, do the givers of feasts enjoy this vulgar advertising? We were informed by one reporter in advance that the expense of the supper would exceed twenty-five thousand dollars; that the floral decorations would cost twenty thousand dollars more; that many of the roses cost "two dollars apiece;" that the fifteen hundred napkins were to be of the "finest damask, each costing five dollars;" that the ices would be in forms "appropriate to Easter" (!), including among them "ascension lilies" (!), and that they would be "served on finest Sevres ware, with golden spoons!" Besides all this we were vouchsafed the information that this elaborate ministry to the palate would be quite independent of the public Delmonicos and Pinnards of the city, the combined resources of the Vanderbilt *cuisines* being more than equal to the task; that the head-cook of this particular palace is salaried at seven thousand dollars a year, assisted ordinarily by a corps of six professionals who receive salaries varying from five thousand to two thousand dollars; and that for this particular occasion this staff would be enforced by the head-cooks of two other branches of the family, receiving each six thousand dollars a year, and who would bring with them their respective aids. "Fountains of cologne" were to be placed in each room, that noses might share with eyes, ears, and palates in this piled-up gratification of the feast.

Following the ball we were given reports more or less confirming these tidings sent out in advance, and adding thereto descriptions of the various costumes of the ladies and gentlemen in attendance, and the characters they assumed. The courts of Louis XIV. and Louis XV. were largely represented. The hostess was attired, we are told, in "Venetian cream-colored brocade," set off "with pale blue

effects" which the despairing reporter confessed to be beyond his power to describe. The corsage "gleamed with gems," and the "tiara" of black velvet encircling the head was "almost covered with diamond stars." The host is said to have appeared in a Duc de Guise suit, "heavily embroidered with jewels." We are farther informed that "scores of ladies wore fortunes in gems." The costumes are said to have been largely imported for the occasion, "having been ordered by cable," which means that though the proper observance of Lent suited ill with the feast, it was in no wise incompatible with the most anxious and active getting-ready for it. The courts of mediæval Europe were represented, and in heedless extravagance and lavish display the imitations seem to have been no whit behind the originals. It mattered little what the character was, so that it afforded the impersonator some distinction in this Vanity Fair. One woman, we are told, assumed the guise of a wasp, while her husband lavished another handsome sum to appear as a bee, (not the one of our childhood's rhyme, that "improved each shining hour," however).

Altogether the scene was one of dazzling brilliancy, we are assured, and we can easily imagine it; "never rivalled in republican America, and never outdone by the gayest courts of Europe." No, we should say not. So much the better for republican America hitherto! We devoutly hope it may never be repeated in this same republican America. We hope that the wiser judgment of the sober people, the land over, may withhold all admiration for such a pitiable affair as this, and so far as they give guidance to public opinion, educate it to some higher standard. To us there is something essentially vulgar in all this parade of wealth. To think of a thousand men and women "from the best society" occupying themselves for weeks in the preparation of such a night as this, and all for no larger end than mutual curiosity and private pastime, seems to us a rather sad revelation of "best society." We question no person's legal right to spend his private means after his own choice; but there are moral obligations which outrun all possible legal exactions. And in such exhibitions as this on Easter Monday night, in a great community where thousands of fellow-beings are hungry for bread, and coverless from the cold, these moral obligations seem to us most strangely ignored and set aside. The fact that many prominent and excellent people took part in the affair and lent their countenance to it, seems to us to make the

public rebuke of it all the more to be desired. It is a significant comment upon our "society" Christianity, that such an event as this, which is the farthest possible from the whole spirit and teaching of Jesus, should follow close upon the very season which by common observance is connected most nearly with his self-sacrificing life and death.

One of the most serious questions of our American society is this matter of colossal private fortunes and the increasing poverty in our great centers of population. There is a growing alienation of classes, which exhibitions such as this do not help to heal. They seem rather to mark the dangerous increase of that same class-selfishness and cruel contempt of the poor here in our republican society, which have overthrown and recast the nations of the past. It is a suggestive fact that so many of these people on Easter Monday night, including the host himself, chose their impersonations out of the waning days of the French monarchy, and from one of the most corrupt and heartless phases of society the world has ever seen. Is there no hint and warning in this? God forbid that in this America of ours, where there is so much to inspire and give promise of a nobler brotherhood than the past has known, we should copy the follies of the past in the name of a nerveless and sickly estheticism, mistaken for Art, which is always earnest and real. Meanwhile we can all do somewhat to mold public opinion to higher expression and higher demands. The moral sentiment of a people is more powerful than its enacted laws.

F. L. H.

THE NEXT THING WE NEED.

The next thing we need is a set of "Unity Answers" to the question: What is Unitarianism? Not that the askers crowd; but any lover of the faith can probably discover askers eager for the answer, by doing what two or three such lovers have lately done in Cincinnati, Chicago, and in a very few other places. They put into a newspaper a few times an offer to send Unitarian pamphlets free to any one applying to a given address for information: at once a little mission-field of correspondence opened, which now is stretching out and out before the sower's feet. Such a field lies in every State; and in every State, where there are Unitarian churches, are one or two men or women elect by head and heart to be the sowers.

But what shall they sow? Very little fresh seed, acclimated to place and time, is ready to their hand.

Dr. Clarke's "Why am I a Unitarian?" and Mr. Wendte's "What do Unitarians Believe?" are effective, and among the tracts of the American Unitarian Association are others which have long done and will still do good service. But one intent upon this mission-work to-day wonders if this is the best that can be said *to-day*? I speak, however, as a "Western Goth." For use at the West, I think, we need some fresh tracts strong in three emphases:—

(1.) They should teach a religion which with all emphasis affirms itself a *Faith* rather than a creed,—faith in the supremacy of Right above all other things in heaven and earth, and therefore the supremacy of loyalty-to-Right and trust-in-Right above all other outcomes of religion; and, further, a faith which exalts the right of Reason in religion above all intellectual beliefs whatever to which that Reason leads,—even those without which one is rightly called Materialist and Atheist.—We should not care at all to ring all this great meaning into the "Unitarian" name; nor does our name as yet deserve the honor; but we use it as a symbol, the truest on the whole there is, of the method, spirit and emphasis described

(2.) But none the less is there a "*Creed*,"—of which we need not be afraid, for it is alive, not dead, and *grows* like other things alive; nor ashamed,—for it is glorious, and must apologize for *us*. For creed our tracts should teach a religion based on facts of human nature and the science of the century,—and using short words. It should not care to authenticate itself by Bible-texts; nor to antiquate itself by churchly phrase; nor to be very mindful of yesterday's theology, either to echo it or to offset it. Not specially to offset it, for though negations burn the brush, they are not "seed;" and there are enough brush-burners in the field to-day,—the liberalizing Orthodox themselves.

(3.) Our tracts should teach a religion which is much more than simply rational; a faith of men who *rejoice* that they hold it; who glow with their beliefs; who dare to let their feeling and imagination shape their sentences when they try to speak of it. The tracts should be no mere skeletons of doctrine, cleaned, wired, set up,—the dry bones of a faith; but the faith *alive and singing*, as of one who moves amid a world of beauty. A faith with a vision to it! A faith with music in it! A faith whose every article is a poem and a psalm to its believers! A faith of which the lookers-on will

not first say, How rational! and then, How cold! but first, How pious it is! and last, How true!

This is the ideal,—(1) the ethical emphasis, (2) clear bold thought, (3) the glow as of those beholding visions. We may not reach it,—but after this ideal, I think, some new answers should be given to the question, What is Unitarianism?

And as the question comes from opposite sides,—from persons inside the evangelical churches and near the door, and from persons outside of all churches and inclined to think that “religion” begins and ends with church-doors,—there should be answers fitted to the liberal Orthodox on the one hand and the liberal Materialist on the other hand. With both classes we can claim large sympathy, while from both we are distinct. With the illiberals of either name we have little to do: they must be left to mellow,—perhaps to mellow each other. Yes, and from a third side our question comes,—from Unitarians themselves who know well what they don’t believe, but wonder well what they do believe. To such, and to our children, some printed answers would be as black-board illustrations of the faith.

Fifteen or twenty tracts in all might be enough for such seed-sowing as is suggested. There should be one or two short statements of our Unitarian principles and beliefs,—the very chant of the Faith, if possible; and one or two longer statements, point by point, in systematic form; and a third, tracing the growth of the Faith, its story in the old time and the new. There might be one called “Natural Religion;” and one, “the Religion of Jesus.” One on “the Husks and the Corn of the Christian Dogmas,” and one on “the Sympathy of the World’s Religions.” One on “the Piety of Modern Science,” and another on “the Religion of Materialism.” One on “Faith and its Growth;” and one, each, on “God,” “Prayer,” “Heaven and Hell,” “Immortality,” “the Bible.” These, at least; perhaps others. Such tracts as we need must be born, not made; and caught, one by one, by watching out for them among the come-and-go of printed matter. It will take time to catch the twenty. But on the other hand, some are born already, if permission be granted to reprint. For convenience, the series might be uniform, and numbered, and take a name, perhaps “Unity Answers,” or “Unity Mission;” and the form should be such as to make the cost a trifle.

We speak of all this as a need and a might-be. But something of the kind is going to be. The

Unity Publishing Committee will perhaps undertake it. A friend in the East has given money “to aid Liberal ideas at the West,”—enough to start the little mission. And, if it will, the Chicago center of the Women’s Western Unitarian Conference will have charge of the distribution. Nos. 1 and 2 of the series are already printing. No. 1 is the “Letter on Natural Religion,” by J. V. Blake, which appeared in *UNITY*, March 15, 1879. No. 2 is “The Religion of Jesus,” by H. M. Simmons. Others will gradually follow.

And now as to the sowing of this and other seed. It is a plan on which to build no great expectations,—only an humble certainty of good. But for this certainty cannot others of our Western churches do this next year what the Cincinnati, Chicago, Bloomington and some Iowa workers have so quietly begun? Their methods and results have already been reported twice or thrice in *UNITY*. (See papers of June 1, and Nov. 16, 1882.) At the Annual Conference next May can we not have the story again, in such quickening shape and with such practical suggestions that, in the fall, six other “Corresponding Missions” in as many States shall start? By September a goodly list of pamphlets old and new could be offered, and the supplies be all ready at a central office. The new tracts so far as ready will cost little. The A. U. A. offers its tracts free for circulation, and none can be better probably than some of them. A very small fund in each State would carry on the local work all winter. Pretty certainly our churches would be interested in it, and it will do them good to enlist them thus in learning and in spreading their ideas. What is chiefly needed, next to the supply of material, is the one or two right persons in each State who can give head, heart and time to it. Let Chicago be the centre of it, the “Women’s Branches” adopt it as their “thing to do,” each place develop its own ways and successes,—and by another year we should all have light to share. w. c. g.

“As to our political state, we are contending and croaking as usual. We are very unreasonable. We choose to have a popular government, but are not willing to accept its essential condition, namely, that it shall have the imperfections of the people. An absolute sovereign may get in advance of his people, but a people cannot get in advance of itself, and it must govern according to its own character. If, instead of croaking, we would try to improve our sovereign, we would show a little comprehension of our situation.”—*Channing*.

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.—*Longfellow*.

Contributed Articles.

THE EVENING AND THE MORNING.

MRS. M. S. SAVAGE.

O angel Death! in heaven
Thou makest joy complete;
The joys that thou hast riven
Lie scattered at our feet.

Yea! Heaven hath the morning,
The spring-time, and the bloom;
Earth knoweth night, adorning
The winter and the tomb.

For yonder is the meeting,
And here the parting knell;
For heaven hath the greeting,
And earth the long farewell.

Heaven keep her priceless treasure,
And earth her poverties!
Thus God, in fullest measure,
Createth Paradise!

SAMUEL JOHNSON.

GEORGE BATCHELOR.

Samuel Johnson* was one of the most gifted of the many notable sons of Salem, that old city by the sea which begins to have the intellectual ripeness of a mature civilization. He was not known, however, as preacher, lecturer, author, so widely as many men of less eminent ability and scholarship. His two books on "Oriental Religions" are among the very best specimens of American work, and will slowly but steadily increase his reputation, which will also be extended by the handsome volume just published in which his friend Samuel Longfellow briefly sketches his career, and members of his family publish a few of his well-remembered sermons and other papers.

Sometimes men blame the general public and complain because such a man as Johnson has not a heartier welcome and greater fame. He did not. He had his ideals, his ambitions, his disappointments. But he understood the terms of success. He learned what the public wanted and what he had to give, and he deliberately chose the course which would give him intellectual and spiritual enlargement, which he hoped and believed would enable him to do good work, not for a day but for a century, and then he let the world go its way.

Some of us who stood near him and watched his course with loving sympathy, thought he made unnecessary sacrifices of influence and opportunities of usefulness because of his intense individuality. But his nobility of character was so marked and his

personal attainments of virtue so rare, that we were obliged to be content that he was willing to *be* so much, whatever he chose to do. He believed in the absolute freedom of the individual to such an extent, that not only could he not call himself Christian, although he was much more Christian than anti-Christian, but also, being an abolitionist, he could not adopt the methods of the anti-slavery society; calling himself a "Spiritual Pantheist," he would not take his place in the ranks of the Free Religious Association. Moreover, knowing that on some important points he differed from his neighbors in matters of religion, he considered it to be his duty, when speaking to them, to emphasize the points of difference. He did not, therefore, excepting to his personal friends and those who had the opportunity of hearing him constantly, appear to be, what he was, a man singularly gifted, cultivated, well-developed in all parts of his intellectual and moral nature.

He was from the beginning to the end a thorough-going and consistent transcendentalist. With equal step he kept pace with Emerson, and had his own thoughts, which filled his mind with light and into his troubled life brought peace. He easily and gladly absorbed the latest contributions of science, and rejoiced in the vast widening of the horizon of thought in the doctrine of evolution. But while one transcendentalist after another, especially among the younger men, yielded to the fascinations of John Stuart Mill and Herbert Spencer, he maintained his old-time poise, and an attitude of superiority to all theories of "utility," "derivation," "experience," and other "scientific" forms of religion and ethics. He believed the root-idea to be intelligence, and the supreme act of the human mind an act of faith. He says: "The transcendentalist emphasizes this basis of faith which science does not outgrow. He will not suffer it to be slighted, and for this reason, among others: that it is the health of the sentiments—of love, hope, aspiration, worship; that it brings to our limitations a sense of relation to a larger, serener life, and repose in its adequacy." Again he says: "For one, I do not propose to speak of it as a phase that has had its day, and is giving way to science."

His transcendentalism commended itself in this: that it gave his life an elevated aspect. His thoughts were high, his most common actions refined, and his conduct of the order which may be properly called saintly. He was strong but he was tender. He was independent to a fault, but when duty called him to any sacrifice (and the call was an incident of his daily life) he bowed his head in submission and bore its yoke without a murmur.

Mr. Longfellow has done his work well, but with the reserve of a sensitive friend. The various papers published in this volume well illustrate his varied culture; for example, his love of nature and ability to interpret her, as in "Florence," "The

*Lectures, Essays and Sermons by Samuel Johnson, author of "Oriental Religions," with a Memoir by Samuel Longfellow. Boston: Houghton, Mifflin & Co. \$1.75.

Alps of the Ideal and the Switzerland of the Swiss." His interest in reforms, as in "Equal Opportunity for Woman" and "Labor Parties and Labor Reform;" and the clearness and sublimity of his spiritual perceptions, as in all the sermons like the "The Law of the Blessed Life," "Gain in Loss," and "The Search after God."

We have in this volume something which will serve to correct much crude thinking and stimulate feeling of a nobler quality, and add not a little to the growing impulse which is to give us soon the revival of a spiritual philosophy, and the enthusiasm which will come again when the modern spirit begins to prophesy.

SHALL WE PRAY?

J. T. S.

I have just received a letter of a kind that I suppose most Unitarian ministers (and perhaps other ministers) receive many of. It is from a gentleman of much intelligence and independence of thought, expressing his disapproval of prayer, and his surprise that I, with my idea of God as a Being who conducts the on-goings of the world in orderly ways, can do anything so plainly unreasonable as pray. Since this question, whether or not persons who believe in law and order in the universe may consistently pray, troubles many earnest minds, I send you a few lines from the letter mentioned, with my answer (such as it is) to the same. Very likely what I have written will not help any one, and yet possibly it may. I should, perhaps, say further, by way of explanation, that the letter received was called out by its author's reading a printed sermon of mine on "The Higher Conception of God."

"Believing, as you do, in that higher and rational conception of God set forth in your discourse, and entertained I suppose by most modern Unitarians, may I ask how you can believe in prayer? Is it not immoral to pray to an all-wise and unchangeable being, whose plans are as determined and as unchangeable as gravity—and not to be moved by the contradictory desires of mortals? For myself, as a believer in God, I should consider it useless, and a kind of insult to Deity. I really think that in the future, prayers will be omitted from church services, and given up generally, as inconsistent with a belief in the order of the universe. I think the time is coming when the work of the minister will be to teach physics,"—etc., etc.

I felt that I ought to reply to the letter. What I said was in substance as follows:

As I look at it, the higher and more rational conception of God which is coming into many minds, and which Unitarianism is trying as well as it can to stand for, instead of making prayer less reasonable, makes it more reasonable and beautiful. Only, we need to have the higher and more rational conception of *prayer as well as of God*. When you write what you do, are you not thinking of prayer under the old *low* and *poor* conception, of begging and importuning God to change his mind for our sake, and do for us what he does not want to do, and would not do but for our begging? But this comes no nearer to what I (and I suppose Unitarians generally) mean by prayer, than does

the old idea of God as an arbitrary ruler on a heavenly throne, to what we mean by God. Prayer means to me the following five things (it means more, but it means these), to wit:

1. Reverence (or worship), of a Being worthy of reverence and worship.
2. Thankfulness or gratitude, to the great source of all life, light, love and blessing.
3. Love, to One whom I believe to be worthy of my highest love.
4. Confidence and trust, in Him whom I believe to be the Infinite Power, Wisdom and Goodness over me and over the world.
5. Uplooking, yearning, aspiration, after higher attainments in character and life, the soul's up-reaching towards that perfection which it sees symbolized in God.

Surely all this must commend itself as rational and good, to every thoughtful, earnest believer in God. Does it not so seem to you? If so, then you see we have a large and very noble field open for prayer, entirely *aside from petition or asking for things*, at all. And if we should analyze the prayers of Unitarian ministers generally, or thoughtful men and women, not ministers, holding Unitarian views, I suppose we should find that, as a matter of fact, by far the larger part of the utterances of which these prayers are made up, fall under one or another of these heads—expressions of *reverence, gratitude, love, trust, or aspiration*.

I think it is only when we come to the small part of prayer which consists in *petition*, or *asking for things*, that you and I would not agree. And even here I am rather disposed to think we should agree if we really understood each other.

I hope you do not think that I ever ask for things, in my prayers, desiring to put my poor wisdom (or folly) in the place of the Higher wisdom, or wishing God to do what I ask *unless it is best*. On the contrary, if I thought my prayers could have such an effect, I should never dare to pray again. Every true prayer couples with its every petition an expressed or implied "nevertheless, not my will but thine be done." It only asks that such or such things may be, *if they are best* in the sight of the *Higher Wisdom*.

But you say, If you want only those things to take place which are wise and best, why pray at all? For will not God do what is wisest and best anyhow, even without your asking? To this I answer:

1. I, as a human parent, always try to do what is wisest and best for my little children, whether they ask for it or not; but, all the same, I am glad to have them come and *tell me their wants*. It gives them pleasure to do it; it draws them nearer to me in confidence and trust and love to do it; and it gives me real happiness to have them do it. Now I believe it is exactly so, only more so still, between us poor, weak, short-sighted, erring men and women, and our wise, kind, loving Heavenly Father. I believe that for us to go to him in the spirit of loving, trusting children, and tell him our sorrows and wants, cannot but be well pleasing to him, as I am

sure it is also very cheering, strengthening and helpful to us. And if so, then surely this part of prayer also must be thoroughly rational.

2. Then again, I think there are some blessings which, in the very nature of the case, God cannot give to us—or, in other words, which cannot be received by us from God, no matter how willing he may be to grant them, until we put ourselves in a mental attitude or condition to receive them. And prayer, the opening of our hearts, the uplifting of our desires to God, puts us in such a mental condition. Just as, in the morning of a bright day, the sun may shine outside ever so brightly, but if we do not open our window blinds it cannot shine into our rooms, so we must open our minds and hearts, so to speak, by earnest thought, and aspiration, and uplooking desire, to God, or else we are not in a condition to receive any highest gifts and blessings of God's spirit, love and peace.

This is the way it seems to me. And now, as you look at it further, and thoughtfully, and from this standpoint, does it not seem to you so, too? If I am right in this, then you see prayer (according to this *higher conception* of prayer) is in *every* aspect entirely rational, as well as something very sweet, uplifting and helpful.

I join with you in hearty appreciation of physics and all science. I feel sure that in the future men are going to believe in and study science and nature a great deal more than they have done in the past. And I have no doubt that the old idea of prayer, as a begging of God to set aside wise laws to accommodate puny and often foolish men, will more and more fade away as men grow wiser. But I think that all this will only prepare the way for *true* prayer—that prayer which seeks to get the highest spiritual good by conforming to the highest spiritual laws of our nature. This kind of prayer I think we shall no more outgrow than we shall outgrow hope, or love, or gratitude, or aspiration, or reverence, or the sense of dependence on a Higher Power, or the need, in our weakness and sorrow, of comfort and strength from some source higher than our poor selves.

Instead of universal law cutting us off from access to God and communication with him, it seems to me it brings us into a hundred times closer relation to him. It fills the whole universe with him—with his presence, his power, his wisdom, and his goodness. For what is law? Only one form of the manifestation of God—a God who is too great, and wise, and beneficent to be arbitrary or fickle, or deal with the world otherwise than in an orderly way, which intelligent creatures like man can find out, and depend upon, and trust.

Thus I think as we get away from the old, lower views, and come to understand the higher conception of prayer which corresponds with the higher conception of God, it becomes clear that religion has nothing about it that is more perfectly rational, and certainly nothing about it that is more uplifting and in the profoundest way helpful to weak, erring,

and sorrow-laden human beings than prayer—the communion of the earthly child with the heavenly parent—the carrying of our little cups of heart-need and spirit-need to the great Fountain to get them filled—the reaching up, when we are weak or sad, and laying hold of the Infinite Source of strength and joy, which is forever above us.

THE NEW ETHICS.

DAVID N. UTTER.

As we gain broader views of truth, difficulties vanish and contradictions are harmonized. Rather, it is found that what seemed contradictory, only seemed so because of the nearness of our standpoint or the narrowness of our vision. A most signal illustration of this is the way in which the old ethical systems are harmonized and absorbed in the system which is now called the "New Ethics," but which before our century ends will probably be everywhere taught as the science of morality.

Two schools of ethical teachers have been arguing, disputing and contradicting each other, since the days of the ancient Stoics and Epicureans; neither ever gaining a final victory; and they have almost equally divided the suffrages of men. The school represented by the Stoics has been called the intuitive or ideal school, while the other has been called the utilitarian or selfish. For the former it has generally been claimed that it had the best men and produced the strongest and purest characters; while for the utilitarians it was claimed that their philosophy of the matter was sound, their teaching the simple truth, and that their system ought not to produce any bad results.

These systems are set in sharp contrast as they ask and try to answer the question—What is right conduct?

The intuitive school answer that "Right is right, since God is God," and that this is as far as we can go. That man has the idea of right given him intuitively, that he is endowed by the Creator with a moral sense by which he knows, as by instinct, that some things are right and others wrong. That this moral sense, like the esthetic, though innate, is yet capable of culture, or may even be measurably lost through wrong training or neglect. But at any rate, whether in error through false training or developed in the most perfect way, its sentence is final, and, to the individual and for the time, "the voice of conscience is the voice of God."

The answer to the question, What is right? given by the utilitarian school is, that whatever is useful to man is right, and conversely whatever hurts man is wrong. The philosophers and writers who have held this theory have urged that right and wrong can have no other real meaning than that which is beneficial or injurious. Answering the other school, they say that to make the right a mere sentiment or individual conviction is to take away its reality and validity altogether. A man could commit

murder and claim that he thought it right to do so, and there would be no answer. He might even persuade himself that it was his duty to do things that are universally considered wrong. It evidently will not do to leave the decision of what is right to individuals. And when the decision is left to a large number of men, as a tribe, or church, or nation, the matter is bettered but a little. Widow burning was approved in India by thousands of people, and for centuries. What is duty in one age, is sin in another. The only ground of right that will stand all tests, the only test that will apply to all cases, and nations, and times, is utility.

The logic of such arguments has always been irresistible to the unbiased and thoughtful; but the men and women of purest lives, of strongest and deepest moral convictions, have always shrunk from accepting such conclusions, and urged that every right-minded man, after all this word-juggling was done, simply *knew* that "right" meant more than "useful" or "expedient." Examples were easy to produce where one thing was expedient or useful to the individual or to the state, but was wrong, while the right required a sacrifice. The language of all men and nations, they claim, is on their side. Virtue always means something far different from success, and he who does right from a selfish motive does not merit the name of a virtuous man.

Over these points and a hundred others equally interesting the debate has waxed warm for centuries, neither party ever quite vanquishing the other or gaining a final victory.

The "New Ethics" based upon the general theory of "Evolution" claims to fully and finally reconcile these conflicting schools; and we who are young think the claim just, and the explanation and harmony complete.

The new school admits all that is claimed by the intuitionists concerning our innate ideas of right and what is right, and the wide distinction between this and the expedient. They recognize that the virtuous motive is very different from the selfish motive; that very often the individual must do right where the consequences of his act will not benefit himself nor, so far as he can see, any one else. They admit all that is claimed for conscience or the moral sense, and yet with all these admissions stand squarely upon utilitarian ground. The right is always useful, or the probabilities are in favor of its so resulting; the useful is always right, if we do not construe the word too narrowly.

Right and wrong pertain to all mankind, and the consequences of conduct reach through very long periods of time—longer than the memory of any individual man. The moral sense is an instinct which warns the sinner of these consequences of his evil deed which may fall upon his head in future years, or, if not, upon his children, or at least upon his fellow-man. This instinct, we believe, is older than reason, and is a safer guide, even yet, than the wisest and widest scientific generalization.

We as gladly teach that "conscience is the voice

of God" as the idealist, and we are as ready to say that the moral sense is innate—an instinct, as nearly a divine and infallible guide as any instinct in the lower animals; but we claim that the theory of evolution, flooding the whole subject of animal instincts with new light, reveals the origin of this moral sense in man also.

Bryant says to the waterfowl:

There is a Power whose care
Teaches thy way along that pathless coast—
The desert and illimitable air—
Lone wandering but not lost.

Modern science does not dispute this, but explains that that Power guides the bird in a way that is, probably, very different from what the poet imagined. Through inheritance and modified structure of brain tissue, the experience of thousands of generations of birds is brought to bear upon the conduct of this one whose flight we mark. And he can also follow the poet when he says:

He who from zone to zone
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright.

But again our conception of the *modus operandi* of the Divine Power is different. We believe the moral sense to be only inherited experience, instinctive wisdom, but none the less divine on that account. It was given to man through natural selection, no doubt; but if this was God's way of creating man, it was as truly a divine way as any more rapid process that we may imagine, could be.

The reconciliation, in a word, is this: One school said, Right means useful; nothing more, nor less, nor different. The other school said, Right is right, useful or not, and God inwardly teaches men to know the right. The new school says the right is always the useful if we look far enough, and the way that God has taught men to know the right was by and through the protection and preservation that right courses and conduct received under the laws of nature. Intuition is a reality, but it is equivalent to instinct, and instinct depends upon the laws of inheritance and natural selection.

Our Unity Pulpit.

CONDUCT THE INDEX OF CHARACTER.

A SERMON PREACHED TO THE CONGREGATION OF THE CHURCH OF THE UNITY, CLEVELAND, O., MARCH 11, BY F. L. HOSMER, MINISTER.

"Every good tree bringeth forth good fruit, but the corrupt tree bringeth forth evil fruit. * * * Wherefore by their fruits ye shall know them."—Matt. vii. 17-20.

If these words were quite anonymous, they would commend themselves to our common-sense as a test of character. They need no great name to give them currency. If we were to meet with them in the scriptures of any of the great ethnic religions, they would have interest for us as the recognition of a practical basis of judgment. They appear reasonable. But as coming from the lips of Jesus they have a special interest for us, in that they stand

in such sharp contrast with so much that has been set forth as his teaching and is required in his name to-day. And good as they are in themselves, they become yet more emphatic when we take them in connection with the general discourse in which they occur. Jesus has been commending certain traits of character as enumerated in the beatitudes: humility, the merciful spirit, purity of heart, the peaceable disposition, the love of truth, and the holding fast to righteousness through good report and ill. And then he goes on at more length, and with something of special illustration, to touch the conventional judgments of his time, by which not a few who counted themselves as very religious were striving to keep the letter of the law with none of its spirit in their hearts. He shows that unreasonable anger and the vengeful spirit are the real root whence all outward violence grows. He demands purity in the very desire and thought. Tearing away the cover of casuistry which was wrapt about formal vows, as if multiplied words made natural obligations more binding, he finds the truest reverence for the one holy Name in straightforward simplicity and sincerity.

As we picture to ourselves the company gathered about him and listening to his talk—made up as it probably was of various classes and conditions who recognized in Jesus one about to champion the people's cause as against priest and ruler, and who were eager to give him welcome in any such capacity—we can imagine the readiness with which his audience assented to all he said. We all know how easy it is to sway the moods of men when the circumstances of time and place are enforced by rare personal power in the speaker. Emotion is easily stirred. The currents of feeling are set flowing, and they bend the whole inward inclination of a man for the moment as the wind turns the vane on the spire. And yet when this excitement subsides, the conduct of life may be found no whit the better. Indeed on the contrary the finer sensibilities may be only the more deadened, being thus played upon and not braced and confirmed by the action to which they naturally prompt, and which they require to make them sustained and genuine.

It seems as if Jesus understood all this and was not easily deceived. His insight was so quick and his reading of character so penetrating. He was always distrustful of those who were over-quick in assent, and profuse in their protestations of feeling. He once compared them aptly to seed in shallow ground, the thin soil lying over the ledge of rock, whose heat gave it quick start, but no root of continuance. He saw the untrustworthiness and instability of mere momentary emotion, and how insecure it was as a support of great principles of conduct. He saw how men were themselves deceived in this regard. And so, as you will recall, he was always putting professions to some practical test. He was never sure of the genuineness of feeling till he saw evidence of it in a man's action. The son who said "no," but afterwards did his father's will, he placed above that other who answered "I go" so readily,

but afterwards went not. He answered Peter's professions of attachment, "If you love me, then feed my sheep." To the young man who came to him, and whose gentle and amiable spirit Jesus loved as he looked on him, he replied "Sell that thou hast and give to the poor." And however our modern political economy may criticise one who taught not political economy, but right affections and human brotherhood, yet it was a test of the depth of the inquirer's earnestness for a nobler life. Zaccheus, too, Jesus commended in that he wasn't merely "sorry" if he had wronged any one, but stood ready to restore any unjust gain fourfold. It was "do something," do something in proof of what you feel, and to strengthen the feeling into a steady and permanent element of character.

And so at the end of the Sermon on the Mount, as it has come down to us, Jesus cared little for the lip-professions of "Lord, Lord," that came up to him like the *amens* and *glorys* from the camp-meeting benches, but he held them to a deeper test. There is one standard of judgment, not only for false prophets but for all people: "By their fruits ye shall know them." We are to judge men not by their speculative opinions, not by their professions, not by conformity to particular rites and ceremonies, nor yet by their dissent therefrom, but by the conduct of life. Or to state all this in a proposition:

CONDUCT IS THE INDEX OF CHARACTER.

Let us dwell upon this thought this morning.

The first reflection naturally suggested by a review of the centuries that lie between us and Jesus, is the wide departure from this test as shown in the history of the Christian Church. Notwithstanding it has professed this same Jesus to be its chief corner-stone, and his teaching the high fountain of its precept and practice, it has repeatedly, one might almost say habitually, ignored this cardinal principle of the text. No one can read the pages of the New Testament without feeling, after allowing for all criticisms to which some passages therein are open, the presence of a very high personal morality. It addresses itself to the individual and searches the private heart and life. Its first demand is that a man shall be a *moral* man; not a morality of mere outward obedience; that is just what it does not demand; but that he shall be moral at heart; that he shall love his neighbor, and reflect that love in all his dealings with him; that personally he shall be pure and humble, not arrogant and vain. Whatever theory of the coming kingdom Jesus may have cherished as an outward form in which his ideal was to embody itself, the condition of entrance therein, as well as the reign thereof, was the cry of the old-time prophets, heard now once more, of simple righteousness. It was through the preparation of the individual heart and life rather than through any clearly defined social scheme, that the kingdom he preached was to come about. Even Col. Ingersoll, with all his antagonism to the churches, in an article in the *North American Review* some time since defended the

first three Gospels, which are our chief dependence for the portrait and preaching of the historical Jesus, from the charge of basing salvation upon belief alone, and found himself "most heartily" agreeing "with most of their teachings." And the more we study these and the other books also of the New Testament with care, the more we shall realize, in spite of the limitations of the writers from their own age and outlook, that the supreme emphasis is a moral one; that the appeal is to the individual heart and life; that the life humble before God and lived in active charity with man, is the ground of divine approval and acceptance. Such a soul would create its own atmosphere, in which it would grow up into a grace and beauty of its own and be found at last within the fold of truth. By seeking to do the will it would come into the knowledge of so much doctrine as was essential to a well-ordered life.

But it would hardly be unjust to say that, in the past, ecclesiasticism has reversed the order and has had more tolerance for moral delinquency than for heretical belief. And even to-day it not infrequently happens that a man on trial for immoral conduct will fare better before an ecclesiastical tribunal, than one charged with unsound doctrinal views. Nor is the test of an upright life yet made on any wide scale the supreme condition of religious fellowship and recognition.

In an earlier age the guardians of the church were wont to take this view. They reasoned that moral temptations beset all men, and all were liable to fall. And this reflection begat pity and ready forgiveness for actual transgression. But if one did not accept the doctrines of the creed as true, it was a wilful wrong; for all might do this if only they would. Not to do this was proof of stubbornness and perversity. Whereas just the reverse is usually the fact: that while our actions are voluntary, our opinions are not directly a matter of our will, but the conclusions forced upon the mind by the facts laid before it.

It opens a suggestive train of thought to consider along what path the church in its various branches might have been led, if its aim and judgments had been guided by the standard of the text; if it had reserved its anathemas and excommunications, its tortures and inquisitions, its fagots and fires—if it must have them—for moral transgressions alone, and had never harmed an upright life. It would have saved to the great cause of human advancement some of the brightest minds and best hearts that God has sent into the world; lights that were early quenched because they shone so far, and revealed pathways beyond the bounds of the common creed. Naturally the intellectual dissent grew from the more active minds as well as the more loyal hearts; and of the countless thousands who in the long night of persecution, slow-brightening to the dawn, were dragged from public and private station and put out of the world's service, the greater part were of the more distinguished sort both in ability and character. If only there had never

been these attempts to repress human thought and inquiry, but all the fearful enginery provided by the civil and ecclesiastical powers had been directed to the punishment of crime and mis-doing, how much better had it been for civilization! How many of the world's brightest and best lives might have lived on to their natural close and made the earth happier by their service! How much of evil judgment, and bitterness, and hate, and bloodshed, might have been prevented if mankind had always recognized right conduct as the evidence of saving faith, nor striven to measure men by the standard of an iron creed! If only they had been contented with this simple by-their-fruits!

Consider the reasonableness of this judgment of a man by his daily life. "By their fruits ye shall know them."

It is a *natural* test. It is in harmony with the movement of Nature. In Nature all life tends to develop in definite ways. There is a law of expression by which hidden forces manifest themselves in certain forms and none other. You cannot see force. What life is in itself, none has ever answered. It is only its processes that we observe. We classify it by the form it takes. There are many seeds in Nature's garden which are indistinguishable to human eyes. But you cover them in the earth and, as the warm sun stirs them to life, you can soon distinguish the plants that spring from them. Because there is to each variety its own nature, and the moment it comes to the surface it makes that nature manifest.

So it is with human character. You do not see this any more than you see the life-germ wrapt up within the seed. Who ever saw in itself love or hate, or courage or fear, or any quality of that which we call mind or spirit? But the moment it takes shape in conduct it is made manifest, and we judge and classify it; and in different courses of conduct we discern different traits of character.

But this standard of the text is natural in another sense. It is the measure which we habitually adopt in the common affairs of life. By this people are guided in their business, in their social intercourse, in the fellowships and intimacies of life. Only in the domain of religion have men departed from the natural and adopted a foreign and artificial test. And I can only account for so fatal an error in some such way as this: that a few have cast the religion of the multitude hitherto, and its forms have been so much a matter of unheeding conformity that men have allowed methods and tests to govern them in their ecclesiastical relations, which never for a moment could have gained acceptance with them in any other sphere of life. For example: if you are to have business dealings with a man, if you are to open an account with a man, you do not inquire what are his views on the national debt, or to what school he belongs on the currency question. You ask rather what sort of a man he is, and of his honesty in assuming this responsibility. You throw the whole matter practically upon character. So it is in the friendships

and intimacies of life. We are drawn where the attractive character shines out in the daily conduct of life, and here we bestow our confidence and respect. To determine whether a person is a worthy member of society or not, we do not ask his views of political economy, his opinions on the tariff, or his party connection; but what is his daily walk and his manner of life? Is he a good neighbor and upright citizen? Only in their estimate of a man's religiousness does any other than this natural standard ever creep into men's thought. And here there are people to-day who form their opinions of a person's piety, or want of it, by what he thinks of the Hebrew story of creation, or of the human or divine nature of Jesus; or the place of the ancient Jews in universal history!

But as we come more and more to realize that the great end of religion is to strengthen and ennoble our common nature, that it is to purify and elevate the conduct of life, that except it does this it has little value for us, that character is the land's noblest crop and that, as Matthew Arnold has said, conduct is three-fourths of character—then our religion grows more ethical; we throw the emphasis on our relations to our fellows, and dogmatize less upon things beyond our full and perfect reach.

We come to recognize in every worthy and well-ordered life the hidden presence of a character that takes up into itself, somehow, the essentially religious as well as the other sides of our many-sided being; because the good fruit comes only of the good tree.

I might speak further of the *justice* of the standard as set forth in the text.

Conduct is at least largely voluntary. It is within the control of the will. If at times it seems at the mercy of passion and caprice, yet these by self-discipline in every breast can be curbed and tamed to obedience. They can be held in check. There are times in most lives I suppose, perhaps in all, where one seems under a sort of moral *inertia*. People are fretful, selfish, slow to respond in tone and act to the index of what is, and what they know at the time to be, the promptings of their better nature. The moral forces seem at ebb. Have we not all of us at times known what the feeling is? Yet this is a mood; a mood, too, which may be cherished or thrown off, the moment we realize that we have dropped into it. We do not excuse ourselves by any plea of necessity. We feel the voluntary character of conduct.

But doubt and belief are not matters of the will. They are determined by the action of the mind in answer to the evidence laid before it. And while our wish in the matter may unconsciously affect our belief, and prejudice may influence it, and negligence and indifference may shut in our vision,—yet supposing the honest desire to know what is true, and the free action of the mind answers to the evidence in the case and not to our will. There are so-called skeptics as loyal and honest in their unbeliefs, or disbeliefs, as the most devout believer in his beliefs. Simply as an intellectual attitude

one is as worthy of honor as the other. The really moral fact is the same in both; mental honesty. How unjust, therefore, to ignore the grand moral side of life, which is incomparably more important to man's welfare and happiness, and which is within human control, and to make our standard of judgment that which, in proportion to its sincerity, is so little a matter of the will!

But it may be thought by some, in respect of the justice of this test of character, that many lives are cut off from large opportunity. They are hedged in by sickness, and feeble health, by dependence and many limitations. What chance for such to show by conduct the character that is hidden within them? As one, who from childhood had been an invalid, once said to me when her hope of ever being strong and well was fast waning, "It seems to me as if others have been doing for me all my life; and I have hoped to do something and bear my part, but now it seems not to be." But conduct is not activity of hands and feet alone. It is the whole expression and bearing of the soul. The tone of the voice is a part of it. It speaks in word and look as well as in act. It is the soul's garment, woven from within of many threads and colors. And there is no condition so hedged in or at disadvantage, wherein the real character may not make known of what sort it is.

Another and very great merit of this test of the text is its *universality*. This bears transportation, as they say of certain preparations, and holds good in all climates. No other does this; no other can. An orthodox minister to whom I listened not long ago, referred in his sermon to the frequent exposure of moral delinquency in these recent years in the case of men of pious professions and prominent within the pales of church membership. But even if this assent to a dogmatic creed were wholly sincere—which is too often open to doubt—it could not guarantee conduct, nor could it be any sure test of character. Because much of it is held as opinion only, and nothing but that which has a moral grip upon a man and lays strong hold on conscience, has any lasting power over life. But even were belief—I mean creedal assent—ever so sincere, it must of course cease to be the standard where another faith holds sway. It is limited in place and time. It can never be universal.

Prof. Max Mueller quotes approvingly the familiar passage from St. Augustine that "what is now called the Christian religion has existed among the ancients, and was never absent from the beginning of the race until Christ came in the flesh; from which time the true religion, which existed already, began to be called Christian." It may seem to be unfair in this early father to antedate his own historic faith, and claim for it the virtue and well-doing of all that went before. In a deeper sense, however, the words touch a large and clarifying truth; which in proportion as men see and realize, they drop their trivial disputes, and devote themselves to the building-up of the kingdom. For, strictly speaking, there is but one Religion, which

in differing degrees and ways all religions have been manifestations of, and steps in its further unfolding. Its true sacrament is to do justly and to love mercy; its true worship, to walk humbly before God. When the late Bayard Taylor dismissed his two camel-men to return homeward as he was about to push farther into the heart of Africa, and having treated them kindly gave a parting present into their hands, he overheard one of them say to the other: "Our pious friend is surely at heart a true follower of Allah." And so it is. While our theological conceptions and beliefs vary, and each people bears the mark of its ancestral faith, the just and kindly deed is current coin in all lands, and men love to call it by the name dearest to them. It is the same gold, which our dividing names do but stamp.

Notes from the Field.

BOMBAY.—The *Christian Life* tells us that the Parsees, the small but reputable and wealthy band of those who still call Zoroaster their prophet, are making converts, and younger and more progressive members have recently built for themselves a new church.

GRAND HAVEN, MICH.—Rev. Chas. Fluhrer, who tapped us familiarly on the shoulder and rested our ears with some good square American English, amid the imperishable art treasures of the Louvre last July, has recently returned and resumed his work as pastor of the Universalist Church at this place. His work will be the better for his play.

ST. LOUIS.—Regular preaching service has been held at the Wash Street Mission Chapel under direction of the Church of the Messiah for the last three months with large attendance and evident interest. This movement is destined, we believe, ultimately to take shape as the Third Unitarian Society of St. Louis.

SIOUX FALLS, DAK.—We are pained to learn of the death of Rev. J. W. Keyes who, on the 1st of January last, commenced regular services at this place under the auspices of the Unitarian Society, which was largely shaped by his hand. Mr. Keyes has had a prominent career in the Universalist denomination and his services were of a character to inspire hope and energy; but just as this pioneer band was beginning to dream of larger things in the way of church-building and future usefulness, this chill of death has overtaken them. Mr. Keyes died, after a brief illness, of pneumonia, at his old home in Pawtucket, R. I.

OMAHA, NEB.—The Society at this place has done good things this past year. It has built a parsonage, very pleasant and comely, of six rooms, close to the church, and made other improvements, amounting in all to \$1,350. Besides this, \$400 have been expended in fitting the church with a new entrance, new carpet, new pulpit and pulpit chair; and the Church is entirely out of debt. A "Unity Church" has been organized and fifty names are on the book. These are good works and encouraging both to the people and to Mr. Copeland, the faithful and hard-working minister of the Society.

QUINCY, ILL.—About a year ago the Congregational

Church of this city found it difficult to settle the pastor of its choice—Rev. F. A. Thayer,—on account of his alleged heresy. The first council rejected him. The church persisted and summoned a second council which accepted him. Recently the church has been called upon to mourn the death of this promising young man, laid in his grave at thirty-four. And the *Christian Union* thinks that "the trial through which he passed, together with his assiduous devotion to his work, probably caused what to mortal sight must seem an untimely death."

JOHN BROWN'S WAGON.—Notwithstanding that one of our associate editors recently from the Kansas latitude thinks that this old hero is to be taken down from his pedestal, we are still moved by this item clipped from an exchange. We would like a ride in the old wagon if it is still fit for duty:

An odd relic is the old wagon in which John Brown used to carry runaway Negroes from Missouri, and in which arms for the men at Harper's Ferry were brought to West Liberty, Iowa, and shipped as carpenters' tools. The wagon was bought last week at auction by H. S. Farrell, editor of the *Iowa City Republican*.

THIRD UNITARIAN CHURCH IN NEW YORK.—The attempt of Rev. M. K. Schermerhorn to establish a Third Unitarian Church in the City of New York on a purely theistic basis is a commendable one. The inaugural service was attended by Robert Collyer, John W. Chadwick and many others. Sympathetic letters were read from T. W. Higginson, O. B. Frothingham, M. J. Savage, George William Curtis, Mrs. Howe, David Swing and Dr. Thomas. Mr. Schermerhorn announced the creed of the movement to be the twelve great words underlying the religions of the world, viz; God, Humanity, Worship, Duty, Providence, Prayer, Inspiration, Revelation, Repentance, Retribution, Holiness, and the Immortal Life.

SLATE-WRITING.—During Mr. Savage's recent visit to this city, for the purpose of lecturing before the Society for Ethical Culture, he met Mrs. R. C. Simpson, the celebrated slate-writer and test medium. Mr. Savage having recently appeared in the columns of the *Religio-Philosophical Journal* as an offending disbeliever, that journal takes great pleasure in describing this visit in a two-column article which appears in its issue of March 24, at the close of which Mr. Savage, to whom the proof had been submitted, speaks for himself in the following note:

The above article, entitled "Minister and Medium," I have just read in proof. It is more than true; for Col. Bundy has made a careful under-statement of the facts.

At the second sitting referred to at the end of the article, I was accompanied by a well known business gentleman of Chicago. So many and so remarkable things occurred that I cannot undertake to deal with them now. It very much surpassed the first day's sitting. The conditions seemed to be perfect. All was in plain daylight. The medium was frank and open. I got writing, over and over again, on such subjects, with such rapidity, and under such general conditions, that all talk of fraud or trickery appears to be absurd.

I refrain from all further comment at this time, for the simple reason, that I have no time to write anything satisfactory before this proof must be returned. I may have something further to say hereafter.

Boston, March 15, '83.

M. J. SAVAGE.

LONG LINES OF MINISTERIAL WORK.—In an eminently practical and wise way did the Rev. Lyman Clark discuss the aims and methods of the ministry in a sermon delivered on entering upon the pastorate of the Unitarian Church at Ayer, Mass. The discourse was printed in full in *Turner's*

Public Spirit. We commend the wisdom of the following extract:

The tendency of modern times has been in the direction of the shorter pastorates. The average duration in our denomination is about eight years. This I suppose to be longer than that of many others. My own conviction is that so far as the studious industry and fidelity of the ministry and the patient co-operation of the churches permit, the best interests of both lie in the direction of continuous work. So far as I am able to judge of the pastorate of eight years recently closed, the more lasting results were realized during the second four years rather than the first.

The Exchange Table.

COLORADO SPRINGS AND MANITOU AS A HEALTH RESORT.

By E. P. TENNEY, President of Colorado College.

I have long hesitated about throwing my personality into any emigration scheme, but it is now fifteen years since I first resided in Colorado, and during all the years in my Eastern home I have had occasion to know much about the State, and it is now more than six years since I have made my home in Colorado Springs; and I am fully persuaded that I can do no better service to mankind than to urge certain people to go to Colorado, and if they must go to Colorado to Colorado Springs, which is the most home-like town I have ever seen in the West, or to Manitou for near neighborhood to mineral waters of surpassing merit.

WHO SHOULD MOVE TO COLORADO.

a. I do not advise any man, woman or child who is in good health and earning a comfortable living, to go West, to any part of the West. Uneasy moving is not commendable.

b. If persons are poor and wish to go West to engage in agricultural pursuits, they should go to Kansas, Dakota, or some portion of the country where wheat lands are cheap.

c. Agricultural lands in any country where irrigation is required are more expensive than elsewhere, and more capital is needed; but the markets are near at hand and crops will always command good prices.

d. The Colorado grazing industry is very remunerative, but requires capital.

e. Young men without families to support will find more openings for business in a new country than in an old one.

f. No one ought to go into a new country depending upon finding immediate employment. There must be means sufficient to sustain one for a few months until work opens.

g. No one ought to look for employment in a new country unless able and willing to do any work that comes to hand.

COLORADO AS A HEALTH RESORT.

1. A high altitude is not, usually, favorable to organic diseases of the heart.

2. Persons in advanced stage of quick consumption, with lungs softened, ought not to go to Colorado. The rarity of the atmosphere will only hasten the crisis.

3. Persons suffering from chronic consumption are likely to live longer and more comfortably by residing in Colorado.

4. Those who have had slight hemorrhages, or who have

constitutional tendencies to pulmonary disease, bronchial affections or asthma, will certainly derive advantages from the Colorado climate.

5. *There is absolutely no need of dying of consumption if one will try the climatic preventive.*

6. The climatic cure is not always certain, but the chances are greatly in favor of cure.

7. Life insurance tables and government reports show that upon the Atlantic seaboard from thirty-three to forty, and in some localities even fifty, per cent. of the deaths between the ages of twenty and forty are caused by consumption. There is no doubt whatever that these people might be rescued if they would arise and flee for their lives in the incipient stages of the disease, or before disease takes hold upon them. The Colorado towns and farm lands would be crowded with people if one-tenth part of those who would be benefited by residing there were to go and find permanent homes.

8. Persons suffering from nervous debility are, usually, renewed and built up by residence in Colorado. The tonic properties of the Iron Ute Spring, at Manitou, give it easily the first rank in the upbuilding of enfeebled constitutions.

9. Those whose health has been seriously impaired by malarial disorders regain full vigor in the New West.

MANITOU AND COLORADO SPRINGS AS A SUMMER RESORT.

Those who visit Colorado in the summer find as perfect a change of climate and scenery as if they were to go to California. The summer nights are not only cool, but cold before morning. A vast number of people from the valley of the Mississippi visit this region in the summer instead of going to Eastern mountains or the sea-shore. Manitou and Colorado Springs are to the West what Saratoga Springs and the White Mountain region are to the East.

COLORADO SPRINGS AS A WINTER RESORT.

Those who are benefited by a cool, bracing atmosphere will find a vast amount of sunlight in Colorado, and the weather is milder at Colorado Springs than at Denver, or at any other point north of the "Divide." The hours of sunlight are longer than at Manitou. Four to five days of every week, taking the season through, upon an average, may be depended upon as days of bright, warm sunlight, and invalids can get out between ten and four o'clock. The early mornings and the evenings are usually cool, and the nights are cold. There are each winter two or three cold snaps, when the mercury drops ten to twenty degrees below zero. People need warm houses and warm clothing; but the average winter is filled with sunshine; there will, however, be rough, windy days enough to house the feeble perhaps two days in a week upon an average. November and March are not usually good months.

There is rarely any snow in Colorado Springs; two inches in the autumn and two inches in January, each lying upon the ground scarcely three days, is the record of the winter of 1882-'83: the same season witnessing heavy snows everywhere north of the "Divide" between the Arkansas and the Platte. There is at Colorado Springs, usually a foot of snow in March, lying upon the ground ten days. There is absolutely no rain between the first of September and the first of March. The soil is of such nature that the moisture sinks away immediately. There is never any mud except

for a day or two after the March snow. The natural roads of the country are the finest in the world.

New comers who are feeble need horses' legs more than their own. The altitude is not at first favorable for walking.

It is more needful to make sure to get abundance of good food in a rare atmosphere than in one more dense.

COLORADO COLLEGE AS A HEALTH RESORT FOR STUDENTS NEEDING A CLIMATIC CHANGE.

The experiment has been so far made as to prove beyond all doubt that students who in the East drop out of their work on account of asthma, bronchitis and incipient consumption, may as well as not carry forward their studies and live out their days by going to Colorado.

Colorado College plans to care for such pupils. By pursuing a part of their studies at first, by doing four years' work in five or six, by living out of doors, by allowing the climate to get at them, they need not die or be seriously ill. The college authorities have made special provision to meet the wants of such pupils. The college is well appointed and is doing good work, in the fitting school, and in classical, literary and scientific courses.

Great pains has been taken to provide a good Christian home for young men and for young women, at moderate cost; and the medical attendance in town is as good as may be found in the country.

SELF-HELP.

There is not a boy or girl in the United States who can not earn his or her way through a good course of liberal study, if able and willing to work.

The labor plans of Colorado College are so far systematized that energetic young people can certainly earn a good education if they will.

It is patent that those who go to Colorado for health reasons cannot earn their way. Those who go because they are well and willing to work, and who find it hard to make their way through expensive colleges in the East, and who desire to become citizens of the New West, "to grow up with the country," will do well to help themselves in Colorado College.

The Colorado Springs Investment and Improvement Company offers garden tracts and town lots to those who, for considerations of health, need to make homes in Colorado, and offers also good board, rooms or rentals at moderate prices to those who need temporary quarters while determining the question of a removal to a health-giving country. Good board and rooms, at a moderate price, may be found at any time by writing to the Columbian Club; or, at a higher cost, to the Antler, which is one of the finest hotels in the country.

COLONIZATION.

The Colorado Springs Investment and Improvement Company has for sale town lots to the extent of more than ten miles of street frontage in the neighborhood of the College, and some hundreds of acres of excellent garden lands. Market gardening is very profitable, for the supply of hotels and non-producers. The town of Colorado Springs has been built upon the "Colony" plan, six thousand people residing where ten years ago the antelopes were feeding. The Investment Company has now, by opening a new irrigating ditch, brought into market more than fifty city blocks, to be sold at very moderate prices, compared with the older portions of the town.

The town is not surpassed by any town upon this continent in quality of population. It is a temperance colony, with good schools, and full churches ably manned. The new lands offered by the Investment Company are so platted as to give the largest facilities for a college town in the future. It is the aim of those concerned in this enterprise to plant here the *Oberlin of the New West*, a Christian colony and a college town.

THE COLORADO SPRINGS COMPANY LANDS.

The Colorado Springs Company, the original owner of the town site,—whose generous gifts of endowment lands to Colorado College have proved of great value,—is still in possession of half a million dollars' worth of the best lots in the city, and of outlying garden lands, and of fine villa sites in Manitou. These are sold at very reasonable prices. There is no land agent in the country with whom strangers may more safely deal, and on whose statements more confidence may be placed than GEORGE H. PARSONS, Esq., the Secretary and Treasurer of the Colorado Springs Company.

Full information in regard to real-estate, the purchase or rental of houses, may be obtained of A. L. LAWTON, WILLS & SHARPLESS, F. G. ROWE, or CHARLES H. MILLS, gentlemen well informed and most honorable in business transactions. WALTER M. HATCH, Esq., the President of the Colorado Springs Investment and Improvement Company, will correspond in relation to the lands of the Colorado Springs Investment and Improvement Company.

I shall be very glad to give more full and particular information to any who will write me at Colorado Springs, Colo.; or 9 Congregational House, Boston.—*Advance*.

THE JONESES AHEAD.—In the *Christian World* "Year-book," which contains the names (13,000) of all the Non-conforming Church ministers of Great Britain and Ireland, we discover that the Welsh names, under a few heads such as Jones, Morgan, Williams, etc., largely preponderate over any of our English names, such as Smith, Robinson, Brown, etc. The particulars are curious when we remember that there are little over a million of population in Wales. The Registrar-General, in his quarterly report just issued, estimates the resident population of the United Kingdom in the middle of 1882 at 35,280,299 persons; that of England and Wales at 26,406,820, of Scotland at 3,785,400, and of Ireland at 5,088,079. From the pages of the "Year-book" we do not see that any particular Irish names make any figure, and the Scotch names, "Macdonald," "Anderson," "Cameron," and "Campbell," only total a few above one hundred in all. It is altogether different with the Welsh family names, which we think show a strong trend for the pulpit. Of English names, 40 Taylors are matched by 40 Welsh Reeses, and 70 Wilsons by 90 Roberts. We had hoped that the English name of "Robinson" would stand high in the list. There are only 40 ministers of this name, while the Welsh Thomas has 170 to back it up. All the Clarkes, Hunts, Hunters, Parkes, and Parkers foot up 110 names, while the Hughes and the Griffiths alone give us 160. We thought when we came to the Smiths and Browns, Old England would stand well. Here again we were disappointed, for the Smiths and Smythes together counted but 150; and on the other side, for Wales, the Evanses were 150, the Davis and Davies names 250, and Jones stood at the top of all with 450 names. The Brown family, compared with the above, figured small with but 90. The Halls and the Elliotts together are only 55, while the Morgans and the Lloyds together are 110. We have said, it is a curious disparity, such as we were not prepared to see. No doubt there may be many ways of accounting for the facts. We give the facts just as they are.—*The Christian Life*.

Little Unity.

ELLEN T. LEONARD, Editor, Hyde Park, Ill.

Associate Editors.

MISS CORA H. CLARKE, Jamaica Plain, Mass.

MRS. K. G. WELLS, 155 Boylston St., Boston, Mass.

It is the object of these columns to increase the interest of the young reader in finding "What to see" in this wonderful world about us, and in deciding "What to do" toward the making of a true and useful life. Also to assist Mothers, Sunday-school Teachers, and all others who have the privilege of helping and training children to find the soul of all life in the things which are to be seen and to be done around us.

SOMETHING ABOUT PLANTING.

When the farmer selects his seed for planting, he takes the very fullest and best growth he can find. He saves from his corn the most perfect ears; large, well-filled and even. His potatoes are of the ripest and best. He does it to keep up the good standard of his crop, and if possible to improve it each year.

Supposing he should say, "Well, here are some little potatoes left over; those will do just as well;" or, "these gnarled ears of corn that are not good for much, might be used up in planting." If he should try this way a few years, he would find that each crop would yield less of the large, full ears of corn; poorer potatoes and fewer of them. The standard would grow lower and lower. He would lose pride in his work because he had not used his best, and tried to improve it each year. He hadn't "been fair" to his crops in the beginning, and it was only his own ignorance that could lead him to expect good growth from poor seed.

The florist has a few plants of each seeding variety, which he cultivates to their finest condition only that he may bring them to the most perfect seed of which they are capable. He crops and prunes them, too, so as to force the entire wealth of the plant-life into a few seed-vessels. Our finest plants are bred in that way, and you can think of other things that are brought to high conditions of growth by this habit of always planting the best; or, to say it in another way, of being true to the future growth.

You remember the kind of seeds we spoke of in the last number of this paper. Seeds of thought and kindness. This is just the way human beings grow into higher conditions of life. By always planting their best thoughts into their actions; that is being true to the future growth. We must keep up our standard of thought and conduct by this continual planting of best thoughts. Your life is your garden, and it will be full of something. Better plant it yourself. We must not fail, either, to use the best we have, in this planting, merely because our best is not as good as some one's else. If you don't plant what you have, there will be no garden but rank weeds, and though a few of these may be made useful, it is not until they have passed through some process of preparation, and have been reduced to quite different conditions.

Keep up, then, your pride of standard. That kind of pride is not hurtful, because it is placed in something outside of yourself.

AN APRIL GIRL.

The girl that is born on an April day
Has a right to be merry, lightsome, gay;
And that is the reason I dance and play,
And frisk like a mote in a sunny ray—

Wouldn't you

Do it, too,

If you had been born on an April day?

The girl that is born on an April day
Has also a right to cry, they say;
And so I sometimes *do* give way
When things get crooked, or all astray—

Wouldn't you

Do it, too,

If you had been born on an April day?

The girls of March love noise and fray;
And sweet as blossoms are girls of May;
But I belong to the time mid-way;
And so I rejoice in a sunny spray
Of smiles and tears and hap-a-day—

Wouldn't you

Do it, too,

If you had been born on an April day?

Heigho! and hurrah! for an April day—
Its cloud, its sparkle, its skip and stay!
I mean to be happy whenever I may,
And cry when I must; for that's my way—

Wouldn't you

Do it, too,

If you had been born on an April day?

—Mary Mapes Dodge in *St. Nicholas*.

THE FLOWER MISSION.

B. L. D.

I think most of the children who read *LITTLE UNITY* must know what the "Flower Mission" is, but perhaps few have seen the flowers distributed, or know what pleasure they may give.

One hot day last summer, I went into the "Hollis Street Chapel," in Boston, where flowers are sent from the country all about, and then taken to the hospitals. Here I found several ladies making little bouquets, putting into each some bright flowers and at least one fragrant one, and glad of help in their work.

Finding that I was a stranger in the city, a lady asked me if I would not like to be one of four to carry bouquets to the city hospital. Of course I would; so I was given a basket, and we were soon at the door of a large building. Every one knew the ladies from the "Flower Mission," so we passed in without question, and two of us took one-half of the building, going from bed to bed, and leaving a

bouquet with each patient. We were thanked with smiles and pleasant words, and one man said: "I wish you could come every day!" Some were too ill to speak, but their faces brightened when we laid the flowers upon their pillows, where they could see them and inhale their fragrance.

I was most anxious to see the Children's Ward, but they were "house-cleaning" there, and we found only two little lame girls, who looked as if they might have some pleasant hours in the cheerful room, with its bright pictures, and pretty toys.

The other children were in the yard, sitting and lying upon the grass, with a sweet-looking nurse caring for them. They were delighted with the flowers, and some begged for "one more bunch." The bunches were small, and, after all, we had to go away leaving some wards without one flower, and knowing that there were many more hospitals that must wait until the next "flower day." I thought then that if you children who live in the country, or in towns where flowers are plenty, could have been there, you would have felt that, the next week, you would gather or beg many, many more, thinking how the pale faces and sad eyes, in the hot city, would brighten at the sight of these sweet messengers of kindness and hope, who say to the lonely, discouraged ones: "There are still many kind hearts in the world longing to help you," and, stealing with their delicate perfume into troubled dreams, bring tender memories of almost forgotten days in the old home, and awaken resolutions for a better, purer life.

WAITING TO GROW.

Little white snowdrop, just waking up,
Violet, daisy, and sweet buttercup!
Think of the flowers that are under the snow,
Waiting to grow!

And think what hosts of queer little seeds,
Of flowers and mosses, of ferns and weeds;
Are under the leaves and under the snow!
Waiting to grow!

Think of the roots getting ready to sprout,
Reaching their slender, brown fingers about
Under the ice and the leaves and the snow,
Waiting to grow!

Only a month or a few weeks more
Will they have to wait behind the door;
Listen and watch and wait below—
Waiting to grow!

Nothing so small, and hidden so well,
That God will not find it, and presently tell
His sun where to shine and his rain where to go,
Helping them grow!

We are hanging up pictures every day, about the chamber walls of our hearts, that we shall have to look at when we sit in the shadows.

A CHILD'S FANCY.

I sat at the window, one evening,
A book, just closed, in my hand;
Sweet Daisy, the three-year-old darling,
The pet of the household band,
Came to me and solemnly whispered,
As she gazed at the star-set blue,
"Mamma, I just thought what the stars are:
They're peep-holes where the angels look through."
—*Christian Register.*

THE SHADOW GAME.

A sheet stretched upon a frame made for the purpose, and set across the room. When there are double parlors, it is a good plan to open the folding doors and hang the sheet in their place. The audience are seated on one side of the screen, while the children occupy the other side as a stage. The children now disguise themselves as best they can with shawls, hats, bonnets, and such like, belonging to the grown people. The lights are all put out, except one good lamp set on the floor, or on a box at the back of the screen. When all is ready, the children pass one by one between the light and the screen. The audience in turn must guess from the shadow on the screen who it is that is passing behind it, and every time they make a mistake they must pay a forfeit. What with odd garments, umbrellas, canes, limping and the like, the children succeed in making lots of fun.

"KINDNESS."

Hearts grow by exercise just as arms and muscles do. The boy who is doing kind acts forty times a day to dependent creatures about him is growing not only happier but better.

A learned writer says of books: "They are masters who instruct us without rods or ferrules, without words or anger, without bread or money. If you approach them, they are not asleep; if you seek them, they do not hide; if you blunder, they do not scold; if you are ignorant, they do not laugh at you."

Life is made a ragged sort of thing by lack of system and care.—*S. S. Classmate.*

I feel in myself the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever.—*Victor Hugo.*

We know a pastor who sometimes takes an entire book of the Bible for his text, and then distributes slips of paper dividing the book into sections and briefly explaining it, to be read during the week by his people. The entire congregation thus becomes specially interested together in one portion of the Bible. This is a good thought for the Sunday-school teacher.

The Sunday-School.

LESSON IV. APRIL 22, 1883.

AHAB, ELIJAH, AND ELISHA.

TEXT.—Let not him that girdeth on his harness boast himself as he that putteth it off.

—*I. Kings XX:11.*

VERSE.—

And there he stands in memory to this day,
Erect, self-poised, a rugged face, half seen,
Against the background of unnatural dark,
A witness to the ages as they pass,
That simple duty hath no place for fear.

—*Whittier.*

QUOTATION.—Not as adventitious therefore will the wise man regard the faith which is in him. The highest truth he sees he will fearlessly utter; knowing that, let what will come of it, he is thus playing his right part in the world—knowing that if he can effect the change he aims at—well: if not—well also; though not so well.

—*Herbert Spencer.*

BIBLE READINGS.—I. Kings xvi-xxii. II. Kings i-xiii. Bible for Learners, x-xiii.

I. The House of Omri.

The alliances of the Kings of the dynasty. Official recognition of other gods. An irrepressible conflict.—Growth of the belief in the God of Israel.

Reasons for the accusations constantly made against the Kings of Israel of the house of Omri.

II. Ahab.

The History of the dynasty. Greatness of Ahab in peace and in war; his work, achievements and death. The quality and nature of his government; its weakness and strength.

III. Elijah the Tishbite.

His mission and power; the principle he represented. Revelation of the spirituality of Jehovah.

IV. Elisha the Son of Shaphat.

Quality of his work. Contrast between himself and Elijah.

The Triumph of Jehovah over Baal in Israel completed by the destruction of the House of Omri, by Jehu ben Nimshi. Character of Jehu. Character and heroism of Jezebel. The miracles of Elijah and Elisha, and the lessons we can draw from them, if any.

THE MATURITY OF ISRAEL.

LESSON V. APRIL 29, 1883.

JOSIAH.

TEXT.—And he did that which was right in the sight of the Lord, and declined neither to the right hand nor to the left.

—*Kings XXII: 2.*

VERSE.—He liveth long who liveth well!

All else is being flung away;
He liveth longest who can tell
Of the things truly done each day.

Horatio Bonar.

BIBLE READINGS.—II. Kings xxii-xxiii; II Chron. xxxiv-xxxv.

I. The Political Situation.

Brief survey of the Political Condition of Judah, from 705 B. C. to death of Josiah.

II. The Finding of the Law.

Hilkiah's Discovery of the Law. Josiah the Reformer.

III. The Religious Outcome.

Character and Teachings of the Book of Deuteronomy. Rise of the Ecclesiastical Spirit. The Religion of Jehovah hardening into ritual and priestly rule.

IV. The Story of Jonah.

LESSON VI, MAY 6, 1883.

JEREMIAH.

TEXT.—Show me thy ways, O Lord, lead me in thy truth and teach me.

—*Psalms XXV.*

VERSE.—O blest is he who can divine

Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

F. W. Faber.

I. Israel's Fall.

1. Josiah opposes Necho of Egypt, is defeated and slain. Did he trust too much in Jehovah? Tribute to Egypt. II. Kings xxiii. 29-37.

2. The fall of Nineveh. Jerusalem besieged by Nebuchanezzar, taken, and the first captives carried to Babylon.

3. Zedekiah's revolt and Jerusalem's final fall. II. Kings xxiv-xxv.

II. Jeremiah.

A young man at the time of Josiah's reformation. The effect of "The Law" upon him. The effect of Josiah's death. His sufferings under Jehoiakim. His advice to submit to Babylon. Death in Egypt. The writings.

Announcements.

TO SUBSCRIBERS.

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UNITY. VOLS. IX AND X.

A limited number of bound volumes with index—uniform with those previously issued—will be sent by express for \$2.00, or in exchange for complete file for \$1.00. The issue for July 16, 1882, is nearly exhausted, and subscribers returning copies of the same will confer a favor on the publishers.

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THE CHANNING CLUB OF CHICAGO.

April meeting Thursday the 26th. Union League Rooms, 6:30 P. M.

THE WOMEN'S ASSOCIATION OF CHICAGO.

April meeting Thursday, 26th. Third Unitarian Church, cor. of Laflin and Monroe streets. Subject—"Rational Religion and Science."

KANSAS UNITARIAN CONFERENCE.

The meeting announced for April 17-18 is postponed to June 12-14, that thereby the delegates to the Western Conference may find it more convenient to attend.

C. Y. HOWLAND, Sec'y.

MICHIGAN UNITARIAN CONFERENCE.

The Spring session of this Conference is to be held at Sherwood, April 17-19. The opening sermon is to be preached by D. N. Utter of Chicago. Subject, "The Religion of all Sensible Men." A cordial invitation is extended to all.

ANNUAL CONFERENCES.

The Western Unitarian Anniversaries will be held in Chicago May 10-17. The following is an approximate programme.

Thursday, May 10.—In the afternoon, the Board of Directors and other standing committees of the W. U. C., W. W. U. C. and the W. U. S. S. S'y. In the evening a meeting of the Unity Publishing Committee. These meetings to be held at the Channing Club Room, 133 Wabash Ave.

Friday, May 11.—Meetings of the Women's Western Unitarian Conference. Morning session:—reports of Officers, Committees, and discussion of the topic, "The Distribution of Liberal Literature and Missionary Work through the Post Office."

The afternoon session:—papers will be read by Mrs. Anna B. McMahan, of Quincy, Ill., and Miss A. A. Woodward, of Madison, Wis.

Evening session:—The Conference Sermon by Rev. Mary A. Safford, of Humboldt, Iowa.

Saturday, May 12.—Meetings of the Western Unitarian Sunday-school Society.

Morning session:—Reports of officers; business; and short papers by Mrs. C. H. Parker of Quincy, on Infant-Class work, and Miss Blanche Delaplaine of Madison, Wis., on Sunday-School Philanthropies. Discussion led by G. E. Gordon, of Milwaukee.

Afternoon session:—Papers will be read by J. C. Learned of St. Louis, on Children's Literature, and by Prof. C. H. Toy, of Cambridge, Mass., on the "Principles and Methods of Biblical Criticism."

In the evening, Rev. J. Vila Blake will be installed as pastor of the Third Unitarian Church.

Sunday, May 13.—In the morning there will be preaching in the several Unitarian churches by visiting ministers.

At 2:30 P. M. there will be a Union Children's Meeting in the Channing Club Room, addressed by E. E. Hale, C. W. Wendte, and others.

At 8 P. M. the opening sermon of the Western Conference by J. Vila Blake.

Monday, Tuesday and Wednesday forenoon will be the business sessions of the Western Conference, consisting of Reports from the officers, standing committees; Papers and addresses from Russell N. Bellows, Sec'y of the National Conference; Grindall Reynolds, Sec'y A. U. A.; George A. Thayer, Cincinnati; John Snyder, of St. Louis; C. J. K. Jones, Louisville, Kentucky; W. C. Gannett, St. Paul; W. M. Salter and Rabbi Hirsch, of Chicago, and others. Monday night will be given to social reunion, and Tuesday night to a platform meeting.

Wednesday afternoon there will be meetings of the several re-organized Board of Directors, at which the details of the work for the coming year will be arranged.

The first session of the Council of the National Conference will probably be called on Friday, May 10. E. E. Hale, Chairman; Russell N. Bellows, Sec'y.

All meetings not otherwise announced will be held at Unity Church. The Unitarians of Chicago extend a cordial welcome to all friends of the cause throughout the West to come and take part in the deliberations of these meetings and enjoy meanwhile the hospitality of their homes.

Those who desire to attend, not authorized delegates of societies, may become full members of the Conference, entitled to all its privileges, upon the payment of \$1.00, and their election by the Directors as annual members, or by the payment of \$25.00, which will constitute them life members. All those who are desirous of attending as annual members are requested to send their names and dollars to the Secretary previous to the meeting of the Directors, on the afternoon of the 10th.

The Official programme will soon be printed and sent to all our societies, and to all others who may apply.

JENK. LLOYD JONES, Sec'y W. U. C.

FRANCES L. ROBERTS, Sec'y W. W. U. C.

ELLEN T. LEONARD, Sec'y W. U. S. S. S'y.

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